little wooden pin set into the edge of a canoe which holds the paddle. [444] The tiller of a rudder is simply set, for there are no bolts, iron brace plates, or nails. However, it serves its purpose and they steer well at sea. [157] They use a long and strong pole which they carry in their canoes and pirogues in order to keep the prow headed into the waves and to keep the canoe from being thrown on shore. They also use this pole when embarking and disembarking. [265] For an anchor the Caribe use a great rock with small sticks fastened around it like a cage. They throw it into the sea and it is held by a heavy rope of mahot fiber which is fastened to the canoe. Those who are able to do so trade with captains of ships to obtain cordage and anchors. [285] The conch shell is the horn and trumpet of the Caribe. [60] They blow their horn when they intend to land. The Caribe always carry a conch shell in their pirogues to blow and announce their arrival to those of the carbet whom they are visiting. This is done in order that they may come to help them disembark, or if it is at night to bring fire so that the pirogue will not be run aground and broken. [467]

They make a raft by assembling and binding logs from which they fish when they lack canoes. [87]

6. Birth, Education and Marriage

The Caribe observe fasts quite frequently, especially at the death of one of their relatives, upon the birth of their first child, after the capture of an enemy, etc. They usually spend the first five days without eating or drinking. The next four days they drink only a beverage made from boiled cassava. After this time they eat as much cassava starch as they like for a period of two or three months. After this period they continue to abstain from certain meats. The husband rarely starts bowling when his wife is in peligi of childbirth. On the contrary I have seen them coming from outdoors, secretly and stealthily, one month after the birth of the child in order to begin their seclusion and fasting. If one asks them questions about this custom they make no answer except to scorn those who do not follow the custom, although they do explain that if one does not behave in this way upon the child's birth, he would grow old sooner, be slower when he runs, and that internal disease would attack him strongly and this evil would spread to the child. [378]

stand up, and fall down continuously, sometimes on their hands and sometimes on their behinds. They walk on all fours getting so used to it that when they are grown up they catch up with the best runners in this way. [405]

Sometimes the Caribs make incisions to cure some inflammation, but most of the time they do it out of fantasy. It is said that the children are gashed instead of being whipped, but I have not seen it done often. [435]

The Caribs have no other paternoster than the flute. The first one to awake at the cock's crow plays his flute, and the others imitate him as they awaken. After this they go to bathe in the river. The women and children go at a different time. Because the river is cold they make fires by groups in two or three places where they warm themselves. If they are soaked by sea water or rain, or if they are dirty or overheated by some exertion, they return to wash themselves again. Besides this they never fail to go bathing at noon and in the evening. I think that these baths contribute the most to the preservation of their health, and so do their fasts when they are moderate. [383] The children in order to learn how to swim and become accustomed to the ocean waves, as well as to amuse themselves, lay on small planks. They let themselves drift against the breakers and are driven back into the mouth of a river. Others who are stronger let themselves drift with the current of the river and meet the breakers which are rough and frightening where the river hits them, particularly in the district of cabester [sic] where the sea is rougher and the streams are faster. And when they see someone upside down in the waves, or standing there, they laugh to see them when we would be fearful. [314]

The Carib children, having prepared birdlime, cut long poles and attach at the end a very pliable rod which has been smeared with glue. They hold it so that the end is near the flowers where the humming birds find their food. When these birds are not watchful, they hit them with the small rod and having been touched with this rod they remain stuck. The children run quickly, seize them, and tear off the glued feathers, gut the birds, and wrap them in leaves. They dry them in the five and trade them to the French for hooks and pins. [220] One type of fly makes holes in the sand to live there. The small Caribs kill them, split them in half, and pick out a small sac filled with honey which they eat. [366] The children make horns out of the stem of a certain plant [466], and the men make whistles out of the leg bones of pelicans. [287]

stocks which lengthens and presses this basketry so much that by its weight is easily drawn out of the flour all of the water which is in it. The Caribs collect the water in a calabash and use it to cook their meats. Only the old Caribs know how to make this device. [356] The ócoúcae is a basket loosely woven from oüalliomán strips which they make at the same time as the snake-like manioc press used to press their flour. [386] (This basket may have been used to contain the stone weights which would explain its manufacture in conjunction with the manioc press--Editors.)

The camoúcouiou is a calabash made of grass which holds a full bucket of water. [107]

The coumáti is a tree which the Caribs use by stripping and grating the under bark. They press out the juice which they mix with a little water, in order to dilute it so that it can be used. Then, when their oüalliomán is prepared they tie its wooden supports right at the middle in order to make beautiful baskets. Next they varnish this gummy juice on half of it. Immediately after this beautiful black becomes dry they revarnish it again which makes it beautiful, shining, and so durable that unless you scrape it off it does not disappear. [178] Some urucu unpitted with oil is used to redden the oüalliomán reeds when they make baskets. [397]

The word tachikragle is used to refer to many tools. It may be an iron chisel, a cudgel of wood shaped like a wood chisel which they use to stuff oakum into seams, or it may be a kind of poker dipped into pitch to calk the boat. It is also a spindle with which the women spin, or it can be a stick used to pierce the earth for planting tobacco. [118] From the thorn of a palmetto they make a needle, as long as a finger, with which they make thread used for their nashes. This needle is also used in their hairdress. [114]

The Caribs cut certain tap roots, scoop them out, and make flutes. [186] They have three flutes arranged and attached together. I have seen two Caribs at a drinking party who decided to play it and danced to its cadence opposite to one another. They did this so well that our own dancers would scarcely excel them. [238]

778 idols were discovered in his possession and he was given over to the Inquisition. He would have inevitably experienced the rigors due a sorcerer had not the letters written to His Royal Highness by Mr. du Parquet clearly pointed out his innocence.

They also make certain small wooden statues said to be figures of maboyas, who reveal themselves to the Caribs by tormenting them. They wear them suspended around their neck. They wear them to halt, or at least diminish, the outrages of these cruel tyrants, rather than from a desire to serve the maboyas in a cult. Actually all the duties which are demanded by the ichéiris as well as by the maboyas through their boyes seem to be striking imitations of what happens when witches revel on their Sabbath, rather than acts of true religion. Father Raymond Breton states in his dictionary that they blame all of the evils which happen to them on the gods of the boyes, on the maboyas, and on the sorcerers. They fear the first more than they love them. They hate the second, and they very often take revenge on the third, often times for very little reason.

535 When there is an eclipse of the moon they believe that a maboya
B 21 is eating it. This causes them to dance all night, the young and old alike, men and women, hopping with their feet together, one hand on their head and the other on their buttocks. They dance without singing but intermittently they howl certain dismal and appealing screams into the air. Once they have started to dance they are obliged to continue until dawn without daring to stop the dance no matter what the necessity may be. While dancing, a girl takes in her hand
536 a calabash filled with small pebbles, and shaking it she tries to fit her coarse voice in with this uproar. This dance is different from those which they do when they get drunk, because the one reflects superstition and the other rejoicing.

715 It is also necessary to include among superstitions the fast which they observe for a variety of reasons. For example, they fast when a girl has reached the age of puberty, or a boy enters adolescence, or when children have lost their father or mother, or when a husband has lost his wife or a wife a husband, or when they have killed some of their enemies in war. However, the most solemn of their fasts is undertaken by newly married couples who have a boy for a first child. They sometimes spend five or six days without eating or drinking.

276 first time, and when fathers make their sons warriors or when they
776 include them among those capable of going to war. They also hold drinking parties when they want to put a canoe to sea after it is newly built in the mountains. They call in all their neighbors who work for several hours and drink for the rest of the day. They also call in help to clear a new garden or when they make a new house. All their
[529] vins, ouicous, or debauches are accompanied by ribaldry. Some play
[529] the flute, others sing, and they make a kind of music which according to their tastes is sweet. The old women who never sing unless
[528] they are drunk, sing the bass notes with hoarse voices. The young people sing the higher notes with a piercing noise. There is a girl who holds a calabash full of small stones. She shakes it in accom-
275 paniment to the music of the others.
774
535 During the time that these living violins are humming, three or four of the most clever among them have themselves rubbed all over their body with a resinous, sticky water. They cover themselves with
[528] feathers and masquerade among the entire assembly taking a thousand postures and dancing in such a barbarous way that it is annoying rather than entertaining. One man holds his right arm extended over the shoulders of another. He in return, has his left arm around the neck of his companion. All the others follow them in pairs in the same way, dancing around the carbet. The whole assembly laughs in amusement at this buffoonery. It continues until the women bring
276 each of the dancers a calabash of ouicous, which is as much as two
776 quarts as measured in Paris. No matter how drunk they are it is necessary to empty the calabash even if it kills them. If someone can no longer drink he is seized by one of the strongest among the company who embraces him from behind. The strong Carib so forcibly squeezes the other man's belly by this embrace that he is emptied of his excess through both mouth and bottom. Thus he is compelled to finish the calabash. Afterwards he starts to dance again.

Strange as it may seem, the master of the carbet who has invited everyone does not participate in the debauchery. It seems that he should never mingle with the group. He stands upright in front of the door resting his club on his shoulder as if he were a sentry, to prevent any brawl that might break out.

[529] The Caribs do not believe that drunkenness is a crime, but consider it only a diversion. One sees the women drinking to excess just like

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

when not wearing the caracoli described below. During ceremonies men scarified their bodies, later staining the scars black. Native-born women were distinguished from captives by wearing anklets made of basketry interwoven with cotton. The anklets were assumed at puberty, and as the wearers grew they became tighter and caused the ankles to swell.

Ornaments.—Both sexes wore bracelets made of cotton or of beads of stone, crystal, bone, seed, coral, shell, or a pearllike substance obtained in shells. Men placed these bracelets around their upper arms and women around the wrists. Both men and women often wore necklaces and girdles of the same materials; it was from the girdles that women hung their aprons. Men sometimes inserted teeth and bones from the enemies they had killed into their necklaces and bracelets. On their chests both sexes hung small amulets of wood or stone carved to represent their maboya (evil spirits) and designed to frighten away other malevolent powers. Small gourd fetishes, containing bird claws and bits of jaguar skin obtained on the mainland, were also used as pendants.

The most prized possession of the men was the caracoli, a crescent-shaped alloy of gold and copper framed in wood, which the warriors obtained during raids upon the continental *Arawak* (pl. 93). Some of these caracoli were small and served as ear, nose, or mouth pendants; others were large enough to be worn on the chest. They were a sign of high rank, being passed down from generation to generation, and were worn only upon ceremonial occasions and during journeys. Certain stone necklaces, the material for which was obtained on the mainland, were also prized. They were said to have had healing virtue and were worn only during feasts. Upon ceremonial occasions men decorated their hair with feather caps and crowns and their backs with jaguar skins; some rubbed their bodies with gum and sprinkled feathers upon them.

TRANSPORTATION

The *Carib* were expert in the management of boats, of which they had four types: pirogues, large canoes, small canoes, and rafts. Both the pirogues and the canoes were dugouts, but the sides of the former were built up with planks, sewn together and pitched with bitumen. The average length of the pirogue was 40 feet (12 m.); some were large enough to carry 30 persons. Each one had a keel, a raised and painted bow, a series of plank seats, and a flat-pronged stern carved with an animal's head (maboya) to frighten the enemy and often decorated with a barbecued human arm. The larger variety of canoe was 20 feet (6 m.) long. It, too, had a series of seats and also thwarts against which the paddlers braced their backs. Both the stern and the stern were high and painted; there were holes in the gunwales to which the travelers could attach their belongings. The smaller type of canoe was just large enough for one

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
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of the chiefs, who gave notice several days in advance so that food and 527
drink could be prepared. The feast took place in the carbet, but both
men and women, dressed in their best, participated. They spent all
day and most of the night in eating, drinking, singing, and dancing,
usually becoming quite drunk.

Both men and women participated in the singing, not only at the 533
feasts but also to pass the time of day. Most songs had to do with
warfare; others dealt with birds, fish, and women.

Dancing seems to have been confined to the feasts (pl. 95). Men and 535
women performed alone or together. They moved in a circle, dancing in
pairs, arm in arm. The men performed violently, but the women moved
only their feet. The dances were accompanied by songs, the drum, the
rattle, a stringed instrument, and the flute. The drum, hollowed from a log, 534
had a single head of skin. The rattle consisted of a gourd with a wooden
handle. The stringed instrument, too, was of gourd; it had a single
string. The flutes were made of bamboo or the bones of an enemy.[9]

Carib men played flutes in the morning, while their wives prepared
breakfast. They used conch-shell trumpets for signaling while on raids
or when hunting or fishing; at night they also had recourse to signal flares.

Intoxicants and narcotics.—They were fond of drinking and made 273
several different kinds of beer (ollirou) from sweetpotatoes or from a
mixture of sweetpotatoes and manioc. The women chewed this material,
allowed it to ferment for several days, and then strained it. They also
brewed beer from the coarser manioc bread which they laid aside until it
became moldy.

The *Carib* smoked tobacco, rolling it into cigars like those of the 276
Arawak.[9] There is no mention of snuff, but tobacco chewing was com-
mon. The *Carib* dried the leaves over the fire, softened them with sea
water, and kneaded them into rolls which served as money. Before
chewing they added salves and packed the quid between the lip and gum.

RELIGION AND SHAMANISM

The *Carib* believed in a plurality of souls, which they associated with 775
the beating of the heart and arteries. The soul in the heart was supposed 773
to go to an earthlike paradise in heaven, where it became part of a com-
pany of good spirits, or akambouc.[10] The souls in the rest of the body
either stayed in the bones after death or went into the forests or seashores.
They were regarded as evil spirits, maboya; those in the sea had a special
name, ceniove.

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[9] Besides the drum and the stringed instrument is mentioned in all the sources. They may have been historic developments.

[9] Labat (1931, p. 88) observed men smoking for pleasure. Davies (1666, p. 340), however, describes only the use of tobacco by shamans during curing ceremonies.

[10] Rouse believed that the paradise was on earth rather than in the heavens and that only the successful warriors went there, the rest of the people being forced to live after death in another and more barren land.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Formerly pimout

[824] [263] [302] [534] [372] was added instead of sugar. Small abortive pods (i. e. those which turn yellow instead of maturing) are used as a constituent of a shampoo which supposedly promotes growth of the hair. The wood is utilized in the construction of frames for drums (tambour basque), and was formerly used for fire drills.

Specimen citation: no herbarium material collected.

DILLENIACEAE. Dillenia Family.

Dellecarpus calinecides (Eichler) Gilg in Engl. & Prantl, Nat. Pfl. 3: 114. 1893.

Corde d'Eau.

A stout liana inhabiting the mountain forests of Puerto Rico, Guadeloupe, Dominica, and Trinidad.

[272] This vine contains a pint or more of refreshing water which, on cutting the stem, is released and drunk by the Caribs. The species is rather rare and is known chiefly to hunters who say that one must sever the liana with one stroke else the water will mount up the cord.

Specimen citation: 37 (T).

GUTTIFERAE. Clusia Family.

Calophyllum brasiliense Camb. var. **antillanum** (Britt.) Standley, Tropical Woods 30: 7. 1932.

Calophyllum antillanum Britton in Britton & Wilson, Bot. Porto Rico (Sci. Surv. Porto Rico & Virg. Isls. 5). 584. 1924.

Calophyllum calaba sensu Griesbach, Fl. Br. W. I. 108. 1859, as to Dominica citation.

Calaba, Galba, Maria, Santa Maria.

A West Indian tree found in Dominica at lower elevations.

This species is valued throughout the Antilles as a source of timber. Some of the big canoes of the Tainos of Cuba and Hispaniola were constructed from the wood of this tree.

[313] The hard, durable, reddish brown wood of galba is used by Carib (and Creole) for posts, furniture, and general construction purposes.

Specimen citation: 3199.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

824[K]

commonly as crude kitchen utensils, which in some areas may be highly ornamented by carving or painting (50).

Domestic usage of calabash fruits by the Caribs of Guadeloupe was noted early by CHANCA on Columbus' second voyage. Several varieties of the calabash are known today to the Caribs of Dominica. One type is large and pear-shaped (calebasse-longue), another large and globose (calebasse-ronde), and another rather small and elongate (calebasse-couaou, or calebasse bolte). The last type (*tibákwa* in Carib) is cut horizontally across the middle, and the two halves are then scooped out and cleaned. The halves are then carefully fitted one into the other so as to form a little box used for keeping « fire-stone », tinder, and steel.

824[K] 415

The pear-shaped and globose calabashes may be scooped out and cleaned through a round hole, about one inch in diameter, cut on one side near the narrower end. Such utensils, called in Carib *bámawi* (w), *malótabu* (m), are then used as water vessels to draw, carry, and hold water needed for the house. Others, called *eudía* (w) or *tóte* (m), had the hole cut in the middle of one side; these were used formerly for holding cassava beer.

Smaller calabashes are cut in two longitudinally and each half forms a « coui » which serves as plate, dish, or cup; Carib canoes always carry one or two of these which are used for bailing. « Coui » (probably borrowed from Tupi) were called *kudíke*, *rúa*, or *tóube* (the first two words designating calabash halves designed as drinking cups, the third being applied to those used as dishes). Shamans' rattles, called *sóira* (w) or *maldke* (m), were also made from the calabash. Calabashes, particularly the concou type, are occasionally decorated by making incisions into which black or red colors are subsequently rubbed.

[501]

[534]

[531]

Specimen citation: 118 (T), 119 (T), 120 (T).

Enallagma latifolia (Miller) Small, Fl. Miami. 171, 200. 1913.
Crescentia cucurbitina Linnaeus, Mant. 2: 250. 1771.
Black Calabash. — Calebasse.

A tree of the West Indies and the tropical countries bordering the Caribbean.

The Black Calabash produces small subglobose fruits which perhaps may be utilized by the Caribs for domestic utensils.

[415]